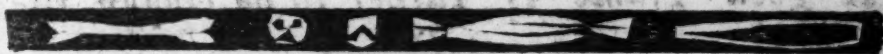




The Excellency of a Good Name.



A
SERMON

Preach'd at
St. Giles's Church in the Fields,
On *Sunday* in the Afternoon,
October 31, 1708.

After the Much Lamented Death of
His Royal Highness
Prince George of Denmark.



Prov. Chap. xxii. Ver. 1. *A good Name is rather to
be chosen than great Riches.*



By *Tho. Knaggs*, M. A. Lecturer of *St Giles's*,
and Chaplain to the Right Honourable *Fulk*
Lord Brook. The Second Edition.



London: Printed by *J. Read* in *White-Friers* near *Fleetstreet.*



P R O V. Chap. xxii. Ver. 1.

A good Name is rather to be chosen than great Riches.

THere was not any one thing which more animated many Men among the Heathens to Virtue and Bravery, than an earnest Desire they had to leave a *Good Name* behind them. This put them upon doing great and glorious Exploits, to oppose Tyrants and Usurpers, who endeavour'd the Subversion of their Native Country, its Liberties, Rights and Privileges.

Solomon prefers a * *Good Name* before precious Ointment, It was customary in his Days to embalm dead Bodies to preserve them from Noisomness and Corruption, but a *Good Name* preserves a Man's Memory, and makes it grateful to Posterity. † *The Righteous*, that is, the good Man, shall be had in everlasting Remembrance. Long after he is dead his Name shall be mention'd with Honour for many Ages, and his good Deeds remembred from Generation to Generation.

And as much as Men desire Riches, and as great a Value as they set upon them, yet he is reckon'd by the Wise Man, the happier of the two, who leaves a *Good Name*, than he that leaves a great Estate behind him. Not that it is impossible for a rich Man to be a good Man; for Riches are Blessings, when such a one is Possessor of them, who hath a Heart and Wisdom to use them well. Then they conduce to our Neighbours Good, to the Glory of God, are a means of helping on Eternal Salvation; and such a Man shall be famous both on Earth and in Hea-

* Eccles. 7. 1.

Psal. 111. 6.



ven. And because a good Name is so commendable, I will lay down some Rules for the attaining it. The best way to secure a good Name, is therefore, (1.) To transcribe in your Lives and Conversations those Graces and Virtues which were so eminent in the first Teachers, Planters and Propagators of the Christian Religion.

Though they are dead and gone many Ages ago, tho' we did not know their Persons, nor never had any Conversation with them, yet it is your Duty to remember their Doctrines, to imitate their Virtues, to follow their Faith, and praise God for such bright and shining Examples. *By such Fruits ye shall be known*, whose Humility, Meekness, Patience, Contineny and Charity, if you copy out in your Lives, they will make you acceptable to God, and had in Admiration by Men. Men will not only speak well of you, with respect in your Life time, but also after your Death, will without doubt conclude you are happy in a State of everlasting Bliss and Glory, and from Age to Age your Name shall be mention'd with Honour, and your *Glory shall not be blotted out*. The Son of Sirach speaking of Holy Men, says, * *Their Bodies are buried in Peace, but their Name liveth for evermore. The People will tell of their Wisdom, and the Congregation will shew forth their Praise.*

This is what is usual and common, but it is possible that even the best of Men, those who are most eminent for Virtue and Purity, and the most charitable and religious Persons may have their Names blemish'd, and their Actions mis-represented by Malice, Envy, or ill Will. The most innocent Person, the most sublime Piety, the tallest Reputation, and the greatest Goodness, cannot always defend themselves against the Venom of a Serpentine Tongue. Virtue tho' never so bright, yet there has never wanted those who make it their Business to snarl and peevishly root it out. Religion, tho' in a King, and the best of Men, cannot escape the Reproach of the wicked; and

* Ecclus. 44. 13, 14, 15.

thus, Holy *David's* Vertues were a Pastime to the Prophane, and his Righteousness the subject of their Libels, and abusive Pamphlets. The reason is this, The Justice, Prudence, and Exemplary Life of a good Man to promote the Glory of God, is a continual reproach to the Prophane, Dissolute, and Irreligious, and nothing makes the deformity of Vice appear so much as the near Examples of Innocence, Sobriety, Temperance and Goodness. Wicked Men are malicious, and seeing themselves out-strip'd by such as are held in Esteem and Honour for their good Deeds, rail and rage against them, endeavour by Falshood to accuse, defame and undermine them, and wound them with Arrows shot in the dark.

Tho' this sometimes happens, good Men will go on, will imitate bright and conspicuous Examples, and make even the Defamations of their Enemies redound the more to their Praise and Glory.

(2.) To secure a good Name, is to live in the fear of God.

When *Pharoah* commanded the *Hebrew* Midwives to kill the Male Children, they refus'd to obey him, because * *they feared God*. And how did God deal with them for their so doing. It is thus specified, † *He made them Houses*.

Now to make an House in Scripture Language, signifies to raise, and establish a Family. Thus God promis'd *David* that He wou'd * *Establish his House*, i.e. Confirm his Kingdom.

The Midwives for fearing God, and not obeying the King in his wicked and bloody Commands, both them and theirs were blest'd by God; all took notice of that their worthy Deed, their Memory is honour'd, and their Fame shall be perpetuated to after Ages.

† *Cornelius* fear'd God with his whole Family; He gave much Alms, was fervent in Prayer, and a Devout Man, for which he is commended, and his Name looks bravely

* *Exod.* 1. 17.

† *V.* 21,

* *2 Sam.* 7. 11, 16

† *Acts* 10.

big in Holy Scripture. And that which adds to his Fame, and will perpetuate his Memory is, notwithstanding his Country, his Calling and Vocation, nothing but Idolatry and Superstition in the one, Lewdness, Profaness, Robbery and Murther in the other ; yet notwithstanding these Corruptions, he had a respect to true Religion, and to the Worship of God. *St. Luke* has given an honourable description of him in his Manners, in his Charity, in his Devotion ; and has set him forth as a perfect Pattern of true Christianity, how he liv'd towards God, and how he behav'd himself towards Man. He has set every Christian an Example, and all them who have Families may learn from him to be Religious, and to instruct them in the fear of God, and in Prayer to him, as he did his. *His Prayers and his Alms came up for a Memorial before God.* His good Works pleased God, were grateful and acceptable to him ; he saw them, and will recompence them, he heard his Prayers and regarded his Charity.

Mary Magdalen's Memory as a penitent Sinner, is left for all Posterity to talk of, and wheresoever the Gospel of Christ is heard, she is honourably mention'd. Her Tears will never be forgot, and for her Carriage and Behaviour to Christ she will live in a glorious Remembrance.

And to give but one Instance more, *Constantinus* at his first coming to the Empire, commanded all those who liv'd in his Court to forsake Christ, and to offer Sacrifice unto Idols, threatening to banish all from his Presence and Service, that shou'd refuse to obey him in that Edict.

Many were easily induc'd to renounce their Religion, and rather than hazard the loss of their Places at Court, wou'd content themselves to be of any or none ; but others choosing rather to obey God than Man, wou'd not yield Obedience to so wicked a Command, w^hat hazard

soever they run upon. The Good * Emperor retain'd those about him, and banish'd all the other who were so forward to embrace Idolatry, saying, *They cou'd not be loyal and faithful to their Prince, who were so false, perfidious and unfaithful to God.*

Tho' both these sorts of Men be long since dead, yet the Memory of the one is precious, and that of the other shall rot.

Their Deeds are Recorded, to the lasting Praise and Commendation of the one, and to the Disgrace and Infamy of the other. *There was a certain Begger named Lazarus*, said Christ; He calls the Beggar by his Name, the better to make him known to Posterity, but he nam'd not the *rich Man* but leaves that with his Memory to rot.

(3.) To secure a *good Name* is to do your Duty conscientiously, in that state of Life unto which it shall please God to call you.

The constant keeping a good Conscience, (1) Makes a good Magistrate. He considers his Reputation, and therefore he will not, because 'tis a violation of his Conscience, an obscuring of his Name, blasting his Credit, either protect the Guilty, or oppress the Innocent. This makes him just and impartial in all his Proceedings, whether in Private or Publick, in his Chamber or upon the Bench, to deal fairly between Party and Party, and to take care that the poor Man's Cause have as friendly and favourable a Hearing as that of the rich. And

(2) It has the same Influence on Bodies and Societies of Men. The preserving and securing a *good Name* makes faithful and true Witnesses, upright and unbiass'd Juries, charitable Plaintiffs and Defendants, and puts Men out of love with vexatious Suits, and things which make not for Peace.

A Conscientious Honest Man is the only Wise, Great and Secure Man, the truest Politician, and none so safe as

* *Sozom. lib. 1. chap. 6. Quomodo fidem inviolatam prestabunt Imperatori qui Deo sunt perfidi.*

ne. Those two blind Phylosophers *Plato* and *Aristotle* cou'd tell us, that a Man that acts from the spring of a good Conscience, with Honour and Honesty, is like a * Die, cast him which way you will, he still finds a bottom. Like his God he is still the same, Yesterday, to Day, and for ever. His Principles are Establish'd, of a settled Judgment in Matters both of *Church* and *State*.

But tho a good Conscience, and the discharging ones Duty with Honour and Honesty be one way to secure a good Name, yet I am not countenancing the Practices of such Men who act out of a tender Conscience (as they call it) and under that Pretence have done most unconscionable Actions.

What shall we think of those who have a hot and flaming Zeal for the *Church*, and yet with the same breath bluster against those true ways and means which are for her Safety and Preservation? They tell us they have no affection for *Popery*, and inveigh bitterly against *Tyranny* and *Slavery*, and yet at the same time carry on the Interest of the *Common Enemy*, who for many Years has been endeavouring to root out our Religion, to overturn our Constitution, and to make us Slaves and Vassals to his Arbitrary and Ambitious Will and Pleasure.

This certainly is one of the worst kind of Consciences in the World, and the owner of it is so deceiv'd in following it, that the blind Man for following his blind Conscience is in the ready way for both to fall into the Ditch. Or what shall we think of them who go to Church purely and solely to keep a Place, for worldly Intrest, for politick Ends and Designs, and shou'd the Times alter would be as forward for the *Mass* or a *Conventicle*, as they are now for our *Communion*.

Is this the way to secure a good Name, and preserve a clean Reputation? No, by no means. The Man may enjoy his Honours, Riches, and Preferments longer by such an Apostacy; but whether will he cause his Shame to go, when he has stretch'd and prostituted his Con-

science, and made Shipwreck of his Faith? All the Pleasures of Pharoah's Court cou'd not tempt Moses to deny his Religion. He was resolved to stick close to that whatever it cost him. He would not turn Egyptian, no not for a Crown. O Moses! how art thou to be admir'd for thy Faith! O blessed Pattern to follow! Thy Name shall be had in everlasting Remembrance, and be mention'd with Honour till the end of the World.

(4.) For a Man to secure a good Name, is to have regard to his Fame.

It is requir'd by our Blessed Saviour, that our Lights should shine before Men. That which St. Paul speaks of a Bishop is very requisite tho' not in so high a Degree of Necessity, to every one that bears the Name of a Christian, He ^{*} must have a good Report of them which are without.

The Primitive Christians liv'd so, that the Heathens that persecuted their Religion cou'd not except against their Lives. They did not only † speak great Things, but live them. || Provide things honest in the sight of all Men, says St. Paul. And tho' it be very true, that no Man, how deserving soever, can have the good Word of all, yet if he leads his Life after such a manner, as renders him illustrious in the Eyes of the greater and better part of Mankind, such a Man will secure a good Name, and procure Honour and Esteem from others.

God, for Reasons best known to himself, has made an Inequality among Men. He permits some to be rich, others to be poor, some to enjoy a Life of Health and Prosperity, others to be extreamly miserable, and their Circumstances deplorable.

Now a quick and tender Sense of Pity and Compassion for the Sick and the Blind, the Poor and Needy, fatherless Children and Widows, such as are desolate and oppressed, and suffer for Christ and the sake of the Gospel, is the way to have that Commendation of Demetrius, ^{*} A

^{*} 1 Tim. 3. 7.
|| Rom. 12. 17.

† Non magna loquimur, sed vivimus.
3 Job. v. 12.

All the report of all Men. Such Charity and Beneficence, such
 encour, such Yearnings of Bowels, a Provision for those
 that stand in great need of it, and such as have done a
 great deal of good in their Generation, shall not only be
 in Favour with God, by such religious and charitable
 Acts, but also be highly esteem'd by Men for their Works
 of Humanity, and other generous Qualifications. They
 shall be belov'd of God, honour'd by all good Men,
 and their Memory shall be blessed in after Genera-
 tions.

Contrary to which is, a narrow, selfish and stingy
 soul, whom neither the sorrowful sighing of the **Priso-**
 er, the comfortless Estate of aged and infirm **Widows**,
 or the desolate Condition of the Fatherless can melt or
 soften, who live as if they were born for themselves,
 and never have any regard to other Mens Concerns, so it
 goes well with their own.

They do not consider the Condemnation at the last
 day, * *those shall go away into everlasting Punishment, who
 have no Meat to the Hungry, no Drink to the Thirsty, no Cloaths
 to the Naked, and neglected other Acts of Charity when
 Opportunities offer'd, and were furnish'd with Powers
 and Abilities to do them.* Like the † *Priest and Levite*
 in the Parable of the wounded Man, are void of all Com-
 passion, whose Hearts are as hard as the hardest Rocks or
 Marble, will not reach forth a helping Hand to such as
 are in Distress, but deny them Assistance, behold their
 miseries and Calamities, pass by them and regard them
 not. Such Persons are a Scandal to Humane Nature,
 most unlike unto God, Enemies to the common Good
 and Interest, live and die covetous Wretches, and are
 carried to their Graves with an odious and infamous Cha-
 racter. Thus having laid down some Rules for the se-
 lecting a Good Name, and what a commendable Thing such
 a Name is, I come,

(2.) To shew there is good Reason to choose that, ra-
 ther than great Riches.

Matth. 25. 46, 42, 43.

† Luke 10.

(1.) Your

(1.) Your Riches may vanish away, you may † *heap them* and after all *know not who shall gather them*. The wealthiest Man knows not but a Prodigal may be his Heir, that a Stranger, or Enemy may possess and enjoy his Estate after he is dead and gone, that his Riches may be the occasion of his Son's Ruin and Destruction here, and his everlasting Misery hereafter. Debauchery frequently been set a foot by the large and full Enjoyment of plentiful Estate. Riches are liable to be lost, but a *good Name* shall never perish. That lives after the Man is dead, and speaks in Family long after he is turn'd into Dust and Ashes.

A Man who goes out of the World with a *good Name*, his Failings, Infirmities and Imperfections shall be overlook'd, he shall be buried in his good Deeds, and his Memory consecrated and embalm'd to admiring Posterity.

(2) Great and many are the Temptations of Riches. Many Men are undone by them. They have slain their Thousands, but he who is *Rich in good Works* *. *He shall be blessed upon the Earth, and † recompensed at the Resurrection of the Just.* * *He hath dispersed broad and given to the Poor, and his Righteousness remaineth for ever, his Horn shall be exalted with Honour.*

Nay, the Psalmist says, *The † Seed of the merciful shall be blessed*. Acts of Charity in a Parent will entail God's Blessing, both upon the Persons and Estate of Children. Without God's Blessing, all shall leave unto your Children will little avail them. Now Men of Liberality to the Poor and Needy, will entail God's Blessing on your Posterity.

Many Men are very busie, earnest and solicitous to entail their Estates on their Posterity, that they may † *continue their Houses forever, that their Dwelling Places may endure from one Generation to another, and call the Lands after their own Names*. Now the sure way to advance and prosper an Estate; and to continue a Man's Name to future Ages, and bring down a Blessing from Heaven upon his Lands, Houses and Family, is to do good, to (a) *honour the Lord with your Substance, so shall thy Bars be filled with Plenty, and thy Presses shall burst out with new Wine*. Plenty and Abundance shall follow. (b) *For this thing the Lord thy God shall bless thee in all thy Works, and in all that thou puttest thine hand unto.*

There are some other Particulars peculiar to charitable Persons (c) *the Lord will deliver them in the time of trouble, he will not deliver them unto the Will of their Enemies, the Lord will comfort them when they lie sick upon their Beds, and make their Bed in their Distress.*

(3.) A Good Name is rather to be chosen than great Riches, because the richest Man cannot long enjoy them, and he must one Day part with them whether he will or no. (d) *We brought nothing into the*

† Psal. 39. 7. * Psal. 41. 2. † Luke 14. 14. * Psal. 112. 9.
* Psal. 37. 26. Psal. 49. 11. (a) Prov. 3. 9, 10. (b) Deut. 15. 10. (c) Psal. 41. 1, 2, 3. (d) 1 Tim. 6. 7.

ld, and 'tis certain we can carry nothing out. (e) Naked came I
 of my Mothers Womb, and Naked shall I return. When we dye
 can carry nothing away with us, our Riches shall nor descend after
 At our dying Day we take an everlasting Farewel of them. Our
 ds and Livings are only lent us, we sit upon them at Pleasure,
 the great Landlord of Heaven and Earth may turn us off when he
 seeth.

Could the Riches of this World defend us in the Hour of Death?
 Could they make the plentiful Possessor of them immortal? or could
 y purchase an Inheritance in Heaven, then indeed they would be
 uth our Choice. But alas! they all die with us. The greatest
 ce has but one Body to feed and cloath, as well as the poorest of
 Subjects, and when the mighty *Monarch* is dead, as little a Grave
 hold and contain it.

ings and *Queens*, *Princes* and *Dukes*, must die, and take up their
 ging in the Grave. Those whom the *Psalmist* calls *Gods* on
 th, must die like Men, and be turned into Dust as well as they
 have no long Pedigree, no swelling Titles to boast of. (f) Tombs
 selves have their dying Day, and those Marble Monuments
 ch stand over *Princes* fall to Dust as the Bodies which lie under
 m. King *Solomon* hath long since put off his Crown and Robes,
 Death made no difference between him and the meanest of his
 vants. A sad Instance of this we have had lately, which may teach
 that the greatest Families are no more secure from natural Death
 than the lowest, and that the Splendor of any thing that is great
 should not withdraw our Eyes from looking upon our selves as Dust
 and Ashes.

He is the richest Man who leaves a good Name behind him. The
 World is constant to no Man. All its Glory, Grandeur, Honours
 Dignities are but like a Shadow that passeth away. But O what
 at Comfort will it be to a dying Man, to think how his Care and
 oughs have been extended for the Good of all Men, particularly
 e in Want and Necessity! What good Use he has made of those
 ents God committed to him! And what Peace and comfortable
 pe, when the Pangs of Death are just taking hold of him, and he
 ly to step into another World! Then his Memory is precious,
 survives when he is gone, not only in the Eye and Estimation of
 World, but precious in the Sight of the Lord is his Death. His
 et Habitation is not to be disturb'd, his Soul is happy, his Body at
 rest, and an Honour is due to his Memory.

The *Romans* thus distinguish'd their two Emperors (g) *Augustus* and
Nero. The one they deify'd, but they bore such Hatred to the
 er, that they would have his Memory survive no where but in
 ill. The wicked are soon forgot, they die in their Posterities, and
 ir Names rot as fast, if not faster than their corrupted Bodies.

(e) *Job* 1. 21. (f) *Templa, Saxa, Marmora, Ferro plumboq;
 solidata ramen cadunt. ——— Sunt & sua fata Sepulchris.*
Sueton. in Tiberio. It

It was a saying of that Cruel Emperor Nero at his Death, *Let Heaven and Earth fall in pieces when I am gone.* He knew Posterity would censure his many bloody and Tyrannical Actions, that he should be Evil spoken of, and his Name stink; and therefore wish'd there should be no after-times, but that his Life and the World might end together.

The Heathens did not think the Bodies of Traytors and Murderers worth a Grave, deny'd them the Rights of Burial, and cast them out that Dogs might eat them, and the Fowls of Prey devour them. The Design was, their Remembrance should be lost, no Monument should preserve, nor no Epitaph innoble them, but their Memorial and Name should perish like the Dung.

There can be no greater Motive for Christians to continue the same, and honour the Memory of good Men, than their great Salary, Chastity, Righteousness, Justice, and Charity. (e) *The Right shall be had in Everlasting Remembrance.* There cannot be too much Dignity given to their Bodies by Men in the Honour of their Funeral Rites, when we are assur'd that their (f) *Death is precious in the sight of God.*

Their Bodies when living were the Temples of the Holy Ghost, and being dead, ought to be decently interr'd, because Christ hereafter glorify them, and make them like unto his own glorious and incorruptible Body. (g) *Devout Men carried Stephen to his burial.* 'Tis a Debt owing to Humanity, an act of Piety, Mercy, Justice, and Jesus saith, The Funeral Preparation which the Jews made for Him was (h) *a Good Work.* The Men of Jabesh Gilead having buried the Bodies of Saul and Jonathan, David made his Prayer to God to bless them for it. (i) *Blessed be ye of the Lord, that ye have shewed this kindness unto your Lord, even unto Saul, who have buried him.*

We know and believe the Body tho' Dead, shall live again, and be join'd to the Soul. That it shall be rais'd from its Grave, and will be the Subject of God's Omnipotence, and therefore we decently lay it to rest, till the last Trump shall sound the Call, *Arise ye Dead and come to Judgment.*

(4.) *A Good Name is rather to be chosen than Great Riches,* because Great Riches, if a Man has not Grace to make a right use of them, many times are introducers of Atheism, and are frequently attended with Pride, High-mindedness, Vain-Glory, Luxury, and Fornicateness both of God and themselves. That part of (k) *Agur's Prayer* *Feed me with Food convenient for me, lest I be full and deny Thee,* had great deal both of Piety and Wisdom in it.

When (l) *Jeshurun waxed fat,* He then *Kick'd,* and when (m) *Israel was fed to the full,* then *she committed Abomination.*

St. Paul knew very well how forward Rich Men are to be High-minded, to trust to their Riches, to be puff'd up, to make them

(e) Psal. III. 6. (f) Psal. II. 6. 15. (g) Acts 8. 2. (h) Mat. 26. 45. (i) Prov. 30. 8. (l) Deut. 32. 15. (k) Jer. 5. 7. (j) 2 Sam. 2. 5.

(c) Wealth

See their strong City, to despise the Poor, be void of all compassion, Affections, and to think themselves so high, so safe, and secure as not to fear God, nor regard Man, and therefore lays down this Action, (d) Charge them that are Rich in this World, that they be not minded, nor trust in uncertain Riches, but in the Living God, that do good, that they be Rich in good Works, ready to distribute, willing to communicate.

You scarce hear of a Wicked and Ungodly Man but He is unstable, unmerciful, of an arrogant and insolent Disposition, whose feels are not mov'd at the Misery and Necessity of another, and whom the love of God dwells not. He is Covetous, Churlish and backward to feed the Hungry and cloath the Naked.

Now who wou'd not rather choose a Good Name, than be a Man, Rich, yet a shame to Religion, a Reproach to Christianity, and a scandal to Human Nature.

Whereas on the contrary, Good and Religious Persons, and such as are Eminent in Virtue and Godliness, are Eminent likewise for piety and doing Good.

As Recorded to the Praise and Commendation of Job for his liberty, that (e) the Blessing of Him that was ready to perish came upon him, and that He (f) caus'd the Widows Heart to sing for Joy, that He (g) not eaten his Meat alone, without giving part thereof to the Hungry Men, neither had he seen any perish for want of Cloathing.

Many other instances might be given from Holy (h) Scripture of the Charity of those who were Pious and Godly Persons, and have put a Good Name behind them.

Thus having laid down some Ways and Means for the securing of a Good Name, and that it is to be chosen rather than Great Riches.

Now we

(i) To some Motives or Inducements to quicken us up for attaining it.

(j) The first Motive shall be taken from the Excellency thereof.

It is an Excellent Thing in Parents to leave a Good Name behind them because the Credit and Reputation of it fall upon their Children and Family, and bring much Comfort to them.

As was David's Question, (i) Is there yet any that is left of the House of Saul, that I may shew him kindness for Jonathan's sake? And being that Jonathan had a Lame Son, Mephibosheth, he sent for him, entertain'd him at his Table, and restor'd him all that was Saul's. v. 7.

According to the Fruits Parents bring forth, and the Good Works they do, their Children are honour'd and esteem'd, and the Mouths of Wicked Men stopt from speaking Evil of them.

The World is grown so uncharitable and malicious, as frequently to reproach and bespatter even a good Son, for the Naughtiness of a Father, which tho' it be both barbarous and disingenuous, yet

(k) Prov. 18. 11. (d) 1 Tim. 6. 17, 18. (e) Chap. 29. 13. (f) Chap. 13. (g) Chap. 31. 17, 19. (h) Abraham, Gen. 18. 1, 2 (h) Cor. 13. 1, 2. (i) Acts 10. 4 (h) Gaius, Rom. 16. 23. (i) 2 Sam. 9. 1.

'tis evident in Experience, and a little Converse with the World will make it appear.

Whilst we live on Earth, there is nothing wherein we can shew greater Care of our Posterity than in securing a *Good Name*, inasmuch as they who do it in an ordinary way of Providence, do thereby secure the same to their Children.

And doubtless Persons of noble Extraction and large Fortune have Opportunities put into their hands, by being virtuous and religious, sober, chaste and temperate, not only to make their own Memories blessed, but also to give a Lustre to their Families, and make them more conspicuous. If they tread in the Paths of Virtue, their Honour is preserv'd, their Titles, Power and Eminency confirmed, and this makes their Nobility from Age to Age still more illustrious.

(2.) Another Motive to a *Good Name* shall be taken from Conversation, in our mutual Converse one with another, *i. e.* to treat every Man respectfully, and after a civil and courteous manner, not flander, backbite, defame, or through Prejudice mis-represent another's Actions, and make the worst of every thing.

Men will speak well of, and have a value for him, who in the heat of Dispute, casts no uncivil or unhandsome Reflections, talks with Meekness and Calmness, and handles every Man's Reputation with the same tenderness he would have another use towards his own. Wherever this is observ'd, a Man is look'd upon as full of Goodness, a publick Benefactor, and the delight of Humane Society.

(3.) Another Motive to a *Good Name*, shall be taken from Fidelity or just dealing one with another, *i. e.* in Matters of Trust, discharge the same with Faithfulness, whether they be publick or private.

(1.) *Publick*, All such as have the Sword of Justice or Judgment committed to them.

In Scripture they are call'd *Gods*, and the Seat they are set in is the *Lord's*. They are ordain'd of God, are his Vice-gerents, and therefore in their Office ought to imitate his righteous Administrations.

Now one part of their Office is as to *secular Matters*, to give unto all Men what is their due, to protect, defend and acquit the Innocent, to punish Evil-doers, and make Malefactors Examples of Punishment, who had been Examples in transgressing.

The other part of their Office relates to *Religion*, to maintain Truth, to suppress all false Teachers, to punish the Authors of Heresie, Heresie and Schism, and not only to pass Sentence on such Criminals, but see that it be put in Execution, that so both Church and State may flourish.

This surely in the first place will bring God's Blessing upon such Magistrates, and cause the People and Commons of the Land not only to pray for them, but to honour, reverence and love the Persons, and perpetuate their Fame to Posterity. *They shall be had everlasting Remembrance.*

) In *private* Matters do right to one another, and perform your duty with Faithfulness. Setting your Estates in order before your death is a necessary Preparation to a *Good Name*; giving your Creditors their just Demands, for if you go out of the World disposing your Effects otherwise than according to the Rules of Equity, leave a Blot upon your Name here, and the Guilt thereof will follow you into another World. That being a Sin you cannot retract, of, nothing but a sad Sentence there can be expected.

To perform the Commands of the dead, and fulfil the Will of the dead, is a pious as well as a faithful Act, and an indispensable duty in every Executor. Do as you would be done unto, and you will please both God and Man.

To secure a *Good Name*, let your holy Religion be credited by your Lives and Conversations, and be preferred before any worldly interest. Let the Light of your Lives so shine before Men, that your Heavenly Father may be glorified. Defend God's Honour to the uttermost of your Powers, and in nothing terrified by your Adversaries, quit your selves like Men in contending for the Honour deliver'd to the Saints. Discharge a good Conscience in all your Affairs both *publick* and *private*, and give as little Cause of Offence as possible, and then too much Honour cannot be given to your Memory. Your Value shall be continued after Death, and your Name shall smell sweet, and blossom in the Dust to succeeding Generations.

Names then may serve to shew how odious their Names are who are not themselves Christians, and profess Christianity, when in Truth they are a Dishonour to it, and live contrary to its Pure and Holy Principles. Do but behold the Wickedness of many call'd Christians, and you will find them the worst of Men, and for their Heinous Sins and Gross Enormities, out-vying the very Rabble of Infidels and Mahometans.

Their Names are not only contemptible, and they unworthy the Honour of a Christian, but also the Purity of the Christian Religion is brought to the Contempt of its cruel Adversaries by such Professors, whose Manners are the Disgrace of their Principles.

The Christian makes this just Complaint, (a) *In such doth Christ suffer dishonour, and by them the Christian Religion is blasphemed, for they who are the very Heathen say, Behold what kind of Men are they who worship Christ? We may judge of him that is worshipped by his Worshipper, or how can we think him a good Master, whose Scholars we see to be so bad.*

Religion has a Name which is capable of losing or gaining. A bad or evil Report may be brought upon it, according to the good or bad Behaviour of its Professors. For *Unrighteousness* of Life in Christians will dishonour Religion, hinder Piety, and make Christianity the Scorn of Infidels.

Let us always act according to Conscience, live as knowing God sees us, and speak as believing God hears you, and walk as knowing God is near us.

near you, and acquainted with all your Ways. And this is the to purchase a *Good Name*, Credit and Reputation in this World Favour with God in ~~that~~ which is to come.

And here I might be very high in the *Encomium* of that *Great Good Man* Death hath lately taken from us, in his Nobleness of his *Christian* and *Military* Virtues, his Piety, Charity, Sweet Disposition, which made him the Object of the Esteem, Love, and of the Veneration of all that convers'd with him, particularly his prudent and pious Conversation in Marriage, which I have taken notice of, we should do wrong to his Memory. The *Humble Estate* of Marrimony was esteem'd by him to have Purity in being an Institution of God, and therefore he never abus'd it.

His *Matrimonial* Contract he religiously perform'd, and when Royal Martyr King *Charles I.* said a little before his Death, *his very Thoughts had never strayed from his beloved Queen, and it be- lieve should be the same to the very last*, doubtless was verified in Royal Highness Prince *George of Denmark*.

His Name for such an entire *Conjugal* Love and Fidelity shall had in everlasting Remembrance, and he will be from Age to a continual and living Monitor to all married Men.

And if Men of great Birth and Quality would imitate and follow him their Copy, be as affectionate, just, and as faithful to the Marriage Bed as he was, we should not so frequently hear of Separations of *Houses, Tables, Beds*, and so many impure and irreligious *Con- bitations*, to the great Displeasure of Almighty God, and to Shame and Discredit of Christianity. A Sin so horrid in it self, God has given a peculiar Commandment to restrain it, and will in a particular manner Judge all such *unclean* and *sacrilegious* Profane of Marriage.

God had made the *QUEEN* and *Him* happy in one another, and such an innocent, sweet, chaste and virtuous Life, doubtless shall both meet in everlasting Glory, *where they neither marry, nor are given in Marriage, but are as the Angels of God*.

To conclude, The Moment we receiv'd the News of the Death of that good and religious Man, the Consternation was universal, and the *City's* design'd publick Acclamations were chang'd into a sorrowful Silence.

The *QUEEN* has shed Tears, and her Subjects will Mourn, and being able to say more, I hold my Peace, humbly beseeching Almighty God to grant Her Majesty Patience under so great an Affliction, and support her in her Troubles. *Amen*.

* *Encom. Basil.*



FINIS.